

MULTUM in PARVO:

OR,

BRIEF MISCELLANEOUS POEMS

ON

DIVINE and MORAL SUBJECTS:

To which is subjoined,

A PATHETICAL EXPOSTULATION with the Rev. Mr. —, Minister of the Gospel at. — Intended as an humble Advice for promoting the Education of Youth, and a Warning against unnecessary and rash Swearing.

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THE

PREFACE.

INTELLIGENT reader, the following compositions being my first performance of the kind, and having never read any thing concerning the art of English poetry, I can plead no other excuse than my ignorance for the many defects, which, to thy discerning talents, may in them perhaps appear. But

Serious, tho' less intelligent, reader ; however defective they may be as to form or elegance of stile, if thou be as much edified by comparing them with the texts whence the subjects were taken, as my sunk spirits were revived by the composition, I can assure thee thy time and pains will be amply rewarded.

Such as they are, they were the fruits of some labour and study, undertaken at first with no other view but to employ my spare hours otherwise than in being at leisure continually to pore upon some gloomy thoughts, which were forcibly intruding themselves, and importunately craving an assent to arraign the course of God's holy providence at the bar of my own carnal sense and reason, for the seeming countenance it appeared, for a considerable time, to have given to the arbitrary and oppressive measures taken by an humorous and potent faction, whereby they got me adjudged ; not only utterly unqualified to teach a school within the bounds of a very extensive presbytery, but also guilty of such irregular and unsuitable practices, that it would have been a reproach and disgrace ; yea, have done the greatest harm to

the interest of religion, if I had been allowed to enjoy the offices of precentor, or session clerk in any civilized country or parish.

But serious reader, if thy own unbiassed conscience can bear witness against the crimes laid to thy charge, be not too much cast down; for by patiently waiting on God's time, thy innocence, in the use of lawful means, will be cleared up.

To the commendation of the equity of all-ruling providence I publish it; of this in my own circumstances, I have had uncommon experience. For

Though loaded with the infamy and reproach as above mentioned, and the same, *ad perpetuam rei memoriam*, recorded in ecclesiastick registers, I was thrust out of my office, and my room for the space of three years filled up with another; tho' during that period before the court of session, whither I had applied for redress, I met with the keenest opposition by a ringleader of the faction in name of all the heritors and inhabitants of the parish; and thus though I had no feasible prospect of ever drawing the legal salary, or getting the aspersions thrown upon my character wiped off, I kept up a separate school, and notwithstanding the many grievous insults I suffered on that account, and the unjustifiable methods were used to diminish the number of my scholars, I continued to teach until the honourable court, beyond the power of interest or faction, was pleased to pass two consecutive sentences in my favours, whereby my opponents were at length pleased to yield the salary; and, in lieu thereof, to betake themselves to the sorry shift of mendicating contributions from house to house, among their own favourites; and such of my well wishers too as they could prevail with, in order either to implement the conditions of their paction with their *interim* Schoolmaster, or to defray their charges in the plea.

Thus

Thus serious reader, you see, notwithstanding the low pass I was reduced to, how far kind providence at last interposed; and as, during the pressure of these troubles, my being employed in these compositions was in a great measure the happy mean of preventing my disponding, I hope the perusal of them may in some measure also be useful to thee, if ever it shall be thy lot to be trysted with any discouraging dispensation in the course of God's providence towards thee. And thus the apostle enjoineeth all to be assisting one to another, 1 Pet. iv. 10, 11. For

Though in our sun shine of prosperity, from the influence of a Christian education, and a superficial speculative notion of things, we have no great difficulty in giving our assent to the holy scriptures in general, as the only rule of faith and manners, yet to attain such an acquaintance therewith as is absolutely necessary for discerning the intrinsic beauties and spirituality thereof, and to give our assent thereto, merely from a principle of conscience; is a matter of greater difficulty and importance than the generality of professors are aware of; and their being at so very little pains to attain such an acquaintance therewith, is a principle cause why so very many in sisting times make ship-wreck of a flaming profession. But to break off

Although hymns and poetical compositions on portions of holy scripture have been often enjoined and commended by persons eminent for knowledge and piety, as having greater tendency to work up the mind to a devout and spiritual frame than prose; so far as I know, none hath hitherto appeared, either on the Confession of Faith, or the book of Ecclesiastes.

The Confession of Faith, being a summary of all that is requisite to be believed, or practised by Christians, cannot be too often or carefully enough perused.

The

The book of Ecclesiastes contains a full description of the vanity of all sublunary things, together with a collection of the most noble and sublime sayings, all tending to raise the mind above the world, and the alluring blandishments thereof, when they interfere with the pursuit of such real and lasting happiness as the soul may safely rest in; and which, when all other transitory vanities shall have for ever fled away, it will find a portion in every respect adequate to the boundless desires of its spiritual frame and constitution.

As for the Song of Solomon, it contains a description of the mutual love that subsists between Christ and his church; and wherein Solomon, after he had given full scope to all his youthful follies, now come to a perfect knowledge of the vanity of the world, full of the joys of the Holy Ghost, and ravished with the love of Christ, prophetically describes his incarnation, the conversion of the Gentiles, &c. as also

In this divine Song personating the church, or the pious soul transported with a sense of redeeming love, he in the first place sets forth the Redeemer's intrinsic beauty and excellencies by such metaphors as are most agreeable to, and make the greatest impression upon the carnal senses; and in the second place, steering the same course, he sets forth the beauties of the pious soul, the spiritual bride, captivated with the love of her heavenly Bridegroom, and how, beyond all possibility of expression, they are reciprocally enamoured with each other is most emphatically described, chap. iv. 7. and v. 16.

To every verse of this sublime spiritual Song I propose to annex annotations, taken from the best esteemed commentators, of what seems to be the most genuine meaning of many obscure things therein contained, designed only for such as have neither time to read, nor such knowledge as can form a judgment
con-

concerning the different opinions of expositors on this wonderful poem.

To the composition on Ecclesiastes, I also propose to annex annotations in prose, together with the sentiments of some other commentators, differing in opinion from those I have already followed.

These with the Confession of Faith in metre, I intended at first to have published along with the following poems, but in consideration the expence of printing runs very high; and as the sale might not perhaps make a return of cost, especially as they were to have only the name of an inconsiderable author prefixt, was afraid to send them abroad at a venture.

But if, after the specimens are perused by people of taste, I find my design generally approved, it shall (God willing) be accomplished with all convenient dispatch.

A N
E N C O M I U M
O N
T R U T H.

MUSE, condescend
Truth to commend;
It is a pleasant theme:
Along with God,
Th' expression's odd,
It reverence doth claim*.

Quintessence sure
Of essence pure
And origin divine;
A jewel rare
Beyond compare
In beauty it doth shine.

A ruby fair
Deem'd ev'ry where
Of glorious renown;
With love and peace
Sweet smiling grace
It's votaries doth crown.

* Psal lxxi. 22.

Of God most high
 Who cannot lie
 A special attribute;
 Who it gain-stands
 With tongue or hands,
 His conscience must be mute.

By all profess
 The only best
 Link in society,
 Which if we break
 All goes to wreck,
 And lawless anarchy.

For selfish views
 It to abuse,
 Or dress in fox's skin,
 'Tis sacrilege;
 For sure a drudge
 'Twas never meant for sin.

Dark nature's law
 Most men doth draw
 This jewel to reverse;
 And who so fails,
 Even infidels
 Commerce with such forbear.

Blind Pagan-Turks
 With lighted durks,

This gem so seldom wound,
 They others blame,
 Yea twit with shame
 Whom once they've liars found.

Their by-word see ;
Not Christians, we
 Lies utterly abhor ;
 We Turks by name
 All such disclaim
 As thus increase their store.

With envy fraught
 What evil *ought*
 Could man then first decoy
 To vilipend
 This gem, or blind
 It with his base alloy ?

In spite to God
 The first inroad,
 By the *apostate* grand
 On its empire
 Was made ; hell's *fire*
 By lies man thus trepan'd.

Precedent curst ;
 Yet Christians must
 This jewel to belie
 With *de'il's* conspire,
 Them tho' heaven's ire
 Should blast eternally !

And

And sure God's curse,
 Without remorse,
 To hell's dark dungeon low
 Base liars all
 Thus blasted shall
 With indignation blow !

Here judges all,
 Both great and small
 God's vice gerents who be
 On earth indeed
 This curse should dread,
 Who act not faithfully,

For truth's just cause,
 But wresting laws
 Gross falshood sanctify,
 Or from their bars
 With bloody scars
 Therein well must to lye,

It packing send
 For some self end,
 By double perjury
 And conscience broad,
 Their oaths to God
 Who thus do falsify ;

Point ! where ? at large
 Their sacred charge

Thus basely prostitute,
 To God and man
 Arch traitors, can
 Their doom but be acute ?

O'er God's own laws
 Or his truth's cause
 Who thus doth tyrannize,
 In days of old
 Truth's vouchers bold
 His doom up preaching fees*.

In church and state
 Henceforth defeat,
 May every faction be
 As onward goes
 Truth to oppose,
 By lordly tyranny.

Thus then at last,
 Tho' dying fast,
 It would find a reprieve
 And from its shrouds
 Among great crouds,
 Be stalking seen alive.

Love

* Wo unto them that decree unrighteous decrees,
 and that write grievousness which they have pre-
 scribed ; to turn aside the needy from judgment,
 and to take away the right from the poor of my peo-
 ple, Isa. x. 1, 2.

Love and sweet peace
 With noble grace
 In all their comely charms
 It flutt'ring round
 Would thus be found ;
 Twin'd each in other's arms.

Down from the hills
 As pleasant rills,
 With influences benign
 Through vallies low
 Do purling go ;
 And richly cause to spring,

Down from the *bench*,
 Fraud's fire to quench,
 May such strong influence
 Hence forward flow ;
 And onward go,
 In streams for *truth's* defence.

*A Miscellaneous Poem concerning God, his eternal
 decrees of Election and reprobation ; the holy Tri-
 nity and Providence ; &c.*

TH O' nature's light up God doth preach, ^a
 And his works wonderful all teach,
 Man knowlege of his being, ^b yet
 To his salvation they are not,
 Guides adequate ; ^c who this attains,
 Recourse must have to nobler means :

Means

^a Psal. xix. 1. ^b Rom. i. 12. ^c 1 Cor. ii. 14.

Means, which to heathens were deny'd, ^d
 In nature's secrets when they pry'd,
 And strictest paths of virtue trod,
 Thus purposing to serve its God. ^e
 Thus tho' their ignorance a tear
 From all the Christian name who bear,
 Of sympathy may justly claim;
 Yet lamentable, Christian shame!
 Blind honest Pagans many ways,
 Out-shine some Christians now a-days;
 For to the light which they enjoy,
 Most living up, do well employ
 Their nat'ral powers t' obtemperate
 The doctrine of their sages; that
 Bright model of morality ^f,
 With us for Christianity
 Too much in vogue ^g; save fab'lous fiction,
 How similar now oft's the diction
 Of teachers fam'd for their harangues
 On moral virtue, to the tongues
 Of Seneca and Cicero,
 Even to their pulpits when they go?
 At the old *De's* now sapless dug ^h
 We like proud hirelings toughly tug ⁱ,
 Whence vital moisture no man draws,
 Unqualify'd with sweeter sauce ^k.
 And yet withal well season'd thus,
 Our doing here much profits us ^l;

But

^d Eph. ii. 11, 12. ^e 1 Cor. i. 21. ^f Mat. vii.
 12. ^g Mat. xix. 20. ^h Rom. x. 3. Gal. ii. 16.
ⁱ Mat. xx. 2, 11, 12. ^k Rom. x. 4. ^l Tit. iii. 8.
 Jam. ii. 18.

But mingled with that idol *self*
 It is at best rank devilish pelf;
 Worse than that superstition wild,
 Th' apostle of the Gentiles stil'd
 Impugn'd, to make blind heathens know
 The virtue of this season'd *do*.
 Thus in his profound diction cramp
 Milton aim'd to light our lamp,
 Was not at Pagan fictions strange,
 When he hell's legions up did range
 In rank and file through heaven's wide verge,
 With blazon'd shields new from the forge
 Of Lucifer's proud frothy brain,
 Led on to fight with might and main
 For heaven's empire, till down at length
 They hurl'd were all in their own strength
 Who heavenly happiness affect,
 Or means the same to obtain neglect,
 As if their Surety had done all,
 Their schemes, like his, abortive shall
 Justly (although the words be snell)
 With him, ere long, them land in hell;
 A place void of all happiness!
 But longer thus not to digress;
 Tho' nature's light up God doth preach,
 His knowlege is beyond the reach
 Of nature's power: in extasie
 Zophar's probe to Job we see.
 "Canst thou by searching find out God"
 Or to perfection high the road?

The

The knowlege of his essence pure
 Hid with himself shall still endure.
 Here reader pause——. Think what is God ;
 Nay, thought recoils to shift the load :
 Screw up thy thought—— ! than 'twas before—
 The wonder swells still more and more !
 Great *thing* of things—— ! What must he be ?
 O thought profound—— ! Immensity
 Where thought is lost—— ! This knowlege high
 The more 'tis sought—— ! From us doth fly.
 An argument that finite we
 Shall ne'er trace out *infinity* ^p.
 Presumptive then beyond our sphere,
 All curious search let us forbear :
 A check to this, as well became,
 Once given was by *great I AM* ^q ;
 Whom, or his purposes to scan,
 Surpasseth far thy skill, O man.
 Nay even his works, all wonderful,
 To scan non-plus thy outmost skill.
 Your souls but take, a specimen
 Of his works all, ye sons of men
 Of sense who boast ; if these withal
 Their various modes of thought appal,
 Your sense profound ; what must God be ?
 But all perfection's majesty* :

The

^p Prov. xxx. iv. ^q Exod. iii. 14.

* God himself being absolute perfection, or even perfection in the abstract, is the sole author of all the several degrees thereof among the creatures.

The maker of your souls and sense
 Must needs be all omnipotence ;
 The fountain pure of knowlege too
 Which saving is : therefore learn you
 The madness of their notions odd,
 Blasphemously who do explode
 His purposes reveal'd ; nay dare
 Presumptuously even at their bar,
 The great *almighty* to arraign,
 When they in curst cabals combine,
 Thus arguing, " of every sect
 " We sav'd shall be who are elect ;
 " Live as we list, no matter how,
 " Election saves ; tho' good we do,
 " If reprobates we damn'd must be ;
 " Ham-strung we are in God's decree
 " From running so as he commands :
 " To bid man do what he withstands ;
 " Damn for impossibilities :
 " The greatest is of cruelties !*"
 But inconsistent with our God
 This doctrine wild let all explode.

^r Jude 14, 15. Deut. xxii. 4, 5, 6. Ezek. xxxiii. 11, and xviii. 29, 30.

* The high mystery of predestination, being a depth even beyond the comprehension of the great inspir'd apostle of the Gentiles, as appears from Rom. xi. 30. ought not to be div'd into, but with the greatest humility, profoundest reverence, holy admiration, and cordial approbation of whatever the Holy Ghost, or God by his Spirit, hath been pleas'd to reveal relative thereto.

For hark ye, thus who God impeach
 Of cruelty, his scriptures teach
 That they to work blasphemous go^s,
 And would do best in time to know
 That they against the bosses thick
 Of his strong buckler rashly kick^t,

^s Rev. xiii. 6. ^t Acts ix. 5.

To the elect indeed God's decree of election affords matter of the highest praise, and warmest gratitude to their kind, bountiful, and disinterested benefactor, in consideration that he, without any thing fore-seen in them moving him thereto, according to the unsearchable counsel of his own holy and free will, whereby he extendeth or withholdeth mercy as he pleaseth, was from all eternity graciously pleased to ordain to single them out from among the self ruined mass of fallen men; and in his own time effectually to call and enable them to believe in Christ as the blest means, also ordained by him, for their escaping eternal damnation, which as the just demerit of their sin they had equally incur'd with reprobates, and for ensuring unto them everlasting salvation, notwithstanding of their manifold slips and short-comings in duty, or the discouraging conflicts they may meet with in their Christian course heavenward. But

On the other hand, God's decree of reprobation, or his immutable purpose of passing by, and leaving a certain definite number of men to perish eternally in their sins, being a doctrine so very shocking to flesh and blood, and difficult to reconcile to carnal sense and reason; or as some say too, so very inconsistent with the ideas we ought to entertain concerning God's infinite mercy and goodness, hath been productive of much disputation among the learned; and tendeth rather to perplex, than edify weak Christians.

For

Which them may to damnation crush,
Who wilfully thus on it rush ^u.

God's will reveal'd is here a law
Whereof we all should stand in awe ^x;

^u Isa. xxviii. 22. Jer. xiii. 16. ^x Isa. viii. 22.

For as in the scriptures our duty is laid before us in the clearest manner; assistance promised in the strongest terms to all who sincerely set about the performance thereof; and the gratuitous reward of eternal life annexed as a motive in order thereto; it must needs be allowed by all who are impressed with a belief of God's veracity, of his absolute power and authority over the works of his own hands; or of the inestimable value of their souls everlasting salvation, that it is much more their interest, even at a venture, to comply with the rules he hath been graciously pleas'd to prescribe in the gospel, than curiously to pry into, or presumptuously to find fault with his eternal scheme of things; for as the apostle well observes Rom. xi. 33. "who then knew the mind of the Lord; who then was his counsellor?" In the 8th of the Romans, where this doctrine of reprobation, or rejection, is handled at greater length than any where else in all the sacred oracles, the inspir'd apostle foreseeing what harsh reception it would meet with from the world, and what perverse disputings by men of corrupt minds (sporting themselves, as it is 2 Pet. ii. 13. with their own deceivings) should arise from the train of arguments he makes use for establishing it; he, in the 14 and 15 verses, as it were, anticipates all their blasphemous objections, and then by the question proposed verse 20, in name and authority of his great Lord and master imposes silence on all such heaven-daring wretches as might presume to arraign the glorious

Into his secret will who pry,
 Their contempt of this law descry ^y.
 This law at first a promise gave
 Most absolute that man should have,
 Life triple for obedience ^z ;
 A great, yea gracious, recompense

Jehovah at the bar of their own shallow biased comprehensions for any, either of his eternal transactions, or the dispensations of his holy providence in making them effectual for serving the purposes of his most holy, free, and independent will.

Nay but O man who art thou that repliest against God? &c. darest thou, as in verse 14, so much as presume to open thy mouth in accusing thy Maker of unrighteousness, or partiality, on account of his electing or rejecting a part of the workmanship of his hands? shall the *potter*, a *poor mechanic*, without being accountable to his *pots*, have a liberty of disposing of his clay to such honourable or dishonourable purposes as he pleases; or (might he have said,) shall all mankind have a liberty of electing the objects of their loves without being deemed guilty of any injustice done to such of their fellow creatures as their inclinations lead them not to fix their affection upon, and shall not the great Creator of all things, without thy grudges, be allowed the same privilege among the creatures of his own making? Or

As in verse 16, darest thou presume to charge the the *almighty* with cruelty, for declaring his just hatred and indignation against sin, and his fixt purpose of punishing irreclaimable transgressors, as if his will

in

^y Deut. xxix. 29. ^z Gal. iii. 12, and Gen. ix. 17. where death being threatned for disobedience, a promise of life temporal spiritual and eternal is implied for obedience.

For homage due paid to his Lord ;
 And much more so, as he had stor'd
 Him with power and ability
 It to perform most perfectly ^a.

^a Eccl. vii. 29.

in rejecting them had, laid them under a necessity of sinning ? to this blasphemous and heaven daring objection, the apostle verse 22 returns answer on God's behalf. *What if God willing ?* &c. as if he had said ; God having made man at first after his own image, endued with a freedom of will to continue in a state of innocence, or not, as he pleased ; tho' man by his wilful apostacy effaced that image ; and thereby, having lost his freedom any longer to will what is spiritually good, laid himself under a necessity of sinning ; hath God from these considerations, (who, tho' he foresaw man's fall, was under no obligations to prevent it) forfeited his inherent right to inflict the deserved punishment, for the vindication of his broken law, on the vessels of wrath (by their own sinful courses) fitted for destruction ? again as in verse 18, tho' God hath declared he *will have mercy on whom he will have mercy* ; who art thou *O man* that repleiest against thy Maker from that consideration, or bearest a grudge against the objects of his mercy on account of their being so happy as to become his peculiar favourites ? Are not acts of mercy and compassion the special provinces even of earthly kings. Was Pharaoh's pardoning his Butler any injury done his Baker ? Was Ahasuerus's delighting to honour Mordecai, any injury done wicked Haman ? If therefore, for the illustration of their short liv'd fading glory, earthly crowned heads have a liberty of dispensing with the rigour of their laws, and of vouchsafing a free pardon to their guilty criminals by
 means

When man did wilfully incur
 His death denounc'd, did he demur
 At God's decrees? Nay; he anon
 Fled self condemn'd, when from his throne

means of their own contriving; how infinitely more reasonable is it to allow the great King of kings the same privilege? Thou therefore *O presumptuous man* who presumes to bear a grudge against the living God for any of his proceedings; or against the objects of his compassion, on account of their being such; be afraid; it is a fearful thing thus to incur his displeasure, and a very considerable branch of the unpardonable sin against his holy Spirit. If envy against God's sovereignty forg'd these everlasting chains whereby even angels are kept under darkness to the judgment of the great day; if Haman's invidious heart for entertaining a grudge against an earthly king's favourite brought him suddenly to a miserable end, how dismal beyond all expression must thy end be?

Upon the whole; God's decree of reprobation, or the methods of his providence in effecting it, being a subject beyond the reach of human enquiry, no man ought to concern himself farther therewith than in guarding against what may seem to be genuine symptoms thereof in himself: such as his resting satisfied with an external profession; his long continuance under the means of grace without a sensible reformation of life according to the rules of the gospel; his resting satisfied without a saving knowledge of Christ, or a true taste for the precious truths he hath revealed; his being at no pains in using the means prescrib'd for acquiring such a knowledge and taste; allowing days, weeks, months, yea, perhaps years, to pass over without so much as ever bowing a knee in prayer

Indulgent God deign'd to descend,
 (As inspir'd Moses well hath penn'd ^b)
 Full fraught with grace, him to implead
 At conscience bar. Rash man take heed;
 Guilt here cause of damnation see ^c;
 The blame cast not on God's decree.
 Thy fed'ral head who fully knew
 His law, thence no excuses drew;
 This law written on his heart
 No such curs'd knowledge did impart:
 At most, when drench'd in guilty shame,
 He on his God asquint the blame
 Of his rash deed through Eve did cast ^d;
 Amazing while, but thus agast
 In expectation of his doom,
Immediate death, even in the bloom
 And dawn of life cut off to be,
 God merciful, an agent free ^e;
 Of his rich grace a glimpse did give ^f,
 Whereby all those who should believe
 In his own way might saved be ^g;
 His charter thus for heaven have we.

^b Gen. iii. 8. ^c Rom. xi. 22. ^d Gen. iii. 12.
^e Mat. xx. 15. ^f Gen. iii. 15. ^g Acts iii. 38, 39.

to God on account of his being destitute of the qualifications peculiar to the regenerate. These and such other like marks, tho' they be not infallible signs of a person's being rejected of God, are notwithstanding fearful evidences that he who made him will never have mercy upon him; the very thoughts whereof might preach up terror to all who make no conscience in attending on the means of
 grace,

In use of means prescrib'd let all ^h,
 Then be assur'd that they from thrall,
 Through faith upon this promis'd grace
 Shall sav'd be in any case ^l.

God's sov'reign power and goodness thus
 In his works all appear to us ^k.

Through each whereof may we be oft
 Then soaring to him aloft

On contemplation's lucid wing ^l,
 With grateful hearts due praises sing ^m,
 Submissive to his boundless sway,
 Who is our Potter, we the clay

^h Acts xvi. 31. 2 Pet. i. 5, 6, 7, 8. ⁱ Rom. viii.
 1. 1 Cor. vi. 9, 10, 11. ^k Rom. viii. 33, 34.
^l Psal. cxl. 2, 3. and cxliii. 5. ^m Psal. cxlv. 1,
 2, 3.

grace, especially on that sacred portion of their time
 which God in a particular manner hath consecrated
 for that very purpose; which, notwithstanding, ma-
 ny, contrary to their light, sacrilegiously prostitute
 to such carnal and worldly ends as, without repent-
 ance, shall in a short time be one of the bitterest in-
 gredients in the cup of God's wrath, when to their
 lamentable experience they shall be made to feel the
 reality of that denunciation fully verified in their own
 conscience, Mat. xi. 21. 'Wo unto thee Chorazin,
 'wo unto thee Bethsaida: for if the mighty works
 'which were done in you, had been done in Tyre
 'and Sidon, they would have repented long ago in
 'sackcloth and ashes.'

Let none therefore harping on nature's strings,
 any longer impertinently thus argue, *to what pur-
 pose shall reprobates attend on means of grace &c.* For,
 whoever from such a consideration casts himself out
 of

Whereof some vessels he to wrath,
 In praise of glorious justice, hath
 For sin ordain'd ⁿ. Who this deems odd,
 Must needs conclude, *he's sov'reign God* ^o.
 Whose ways mysterious in the plan
 Of providence profound none can
 Here comprehend ^p; but ere long
 The subject of a triumphant song
 Of heavenly praise eternally
 His ways all intricate shall be ^q;
 But chiefly that great matchless one,
 Jesus's incarnation,

ⁿ Rom. ix. 21. ^o Rom. ix. 20. ^p Luke xiii. 2,
 3. ^q Rev. xv. 3, 4.

of the common rode to salvation, what can he expect but that the *almighty* should say amen to his voluntary choice of walking in the broad way that leadeth to damnation. All mankind in proportion to their natural capacities, who have access to hear the gospel preached, may have their minds equally enlightened as to the theory or contemplation of the truths therein revealed; and having all the same power of will before regeneration to perform the moral discipline therein enjoined, what excuse can be pled for those who instead of employing themselves in such duties as are by God prescribed as means for furthering their conversion: not only neglect these duties altogether, but give loose reins to their carnal inclinations in the commission of such vices as have a direct tendency to obstruct the same. 2 Pet. i. 10. we are enjoined to give all diligence in making our calling and election sure, 2 Cor. xiii. 5. we are commanded to examine ourselves whether we be in the faith, to prove ourselves, to know ourselves,

D

how

And union of the Trinity,
 Sublimest of all mystery.
 A mystery grand it must needs be
 Three persons in one Deity,
 Whose hypostasis^r lay conceal'd
 Till God them to his babes reveal'd.^s
 Tho' Arians wild and Quakers err,
 Who this a Paradox aver;
 Yet that there's a plurality
 Appears even from analogy.
 "The father first, *almighty mind*,
 "In order not of time design'd,
 "From all eternity begot
 "His *word*, his *wisdom*, or his thought^t;
 "Hence the *conceivment* of his mind
 "May well be his own Son defin'd;
 "The virtue, power, from both august
 "Which breathes conjunctly, Holy Ghost^u."

^r Rev. v. 9. 2 Cor. 13, 14. ^s Luke x. 21, 22.
^t 1 Cor. ii. 7, 8. and Prov. viii. 22 to 31. ^u Luke
 i. 35. John xv. 26. and xx. 22.

How that Jesus Christ is in us, except we be repro-
 bates. But

How is all this to be done? Not by a preposterous
 enquiry into the infinite depth of God's eternal pur-
 pose concerning us; but by a retrograde reckoning
 we must trace the current of all our actions to the
 fountain head whence they flow. For good works
 performed in obedience to God's command with an
 earnest desire of advancing his glory in the salvation
 of our own and other's souls have their source and
 spring from a true faith, without which it is impossi-
 ble we can either be accepted of him, or do any
 thing

In God but one these persons three
 Distinguish'd are by property ²,
 And respectively every one
 Concur'd in the first creation;
 By nature's light darkly espy'd,
 In creation thus exemplify'd.

" Th' *almighty mind* the purpose high

" *Wisdom* his *Son* contriving by ⁷

" Of nothing-reard this globe of dust

" By their joint *power*, the *Holy Ghost* ².

With creatures then of various mould
 Replenish'd it : but one who should

O'er them bear rule yet lacking was,

And who might actively his praise,

In all these works most wonderful,

Resound according to his will.

Lo then the *holy three* a plan

In council fix'd how to make man ²,

² Psal. ii. 7. John i. 14. Gal. iv. 6. ⁷ Prov. viii.
 22. as above immaterial *nothing*. ² Psal. xxxiii. 6.
² Gen. i. 26.

thing that is pleasing unto him, Jer. xxiv. 7. 1 Cor.
 x. 31. Heb. xi. 6. Rom. v. 1. Again

This faith, which always worketh by love, is a
 never failing evidence of our effectual calling, James
 ii. 26. Gal. v. 5, 6. Acts xxvi. 18. And then lastly,
 this our effectual calling may be safely rested upon as
 an infallible proof of our eternal election in Christ Je-
 sus, Rom. viii. 30. 2 Thes. ii. 13. 14. Therefore,

Good works in general without the fore said limita-
 tions (such works, I mean, as for the matter of
 them may be things commanded of God, and of

But here shines revelation bright
 Of divine truths with heavenly light,
 Which unto poor bewilder'd man
 Philosophy could never scan :
 How Satan lately heaven expell'd,
 For devilish pride unparallel'd,
 Boil'd with fierce rage that a new race
 Should dignify'd his vacant place
 There occupy ; how he design'd
 In one to ruin all mankind,
 God of his end to disappoint ^b ;
 Blasphemous thought ! incontinent]
 Exulting when he fancied
 His devilish scheme accomplished ;
 His venom rank, *first fruits of hell*,
 Recoil'd and on his own pat fell ^c.

As

^b Gen. xx. ^c Gen. iii. 14.

great use both to the doer and others) being the only remote evidence any person can have, while in an unconverted state, of so much as a bare probability of their being included among the number of God's chosen ; And,

As we are assured from scripture that the punishment of the wicked in hell will be in proportion to their evil works, it must of necessity follow that it is the unspeakable interest of all mankind without distinction to practise the former as well as refrain from the latter ; and that even reprobates, who have access to hear the gospel, are under infinite obligations to the almighty for the moral discipline there enjoined if they shall but exert their natural powers in living up thereto ; which if they do not, they may be assur'd their eternal punishment shall be measured out as in Mat. xi. 22, 24. Luke xii. 47, 48.

As the result of heaven's fix'd laws
 Subservient his malice was
 In compassing the glorious end
 Whereby *Jehovah* did intend
 Presumptuous Adam, self undone,
 By *Jesus* free redemption ^d.
 (To Lucifer proud prince of hell
 A malice mortifying knell)
 Th' *eternal word's* thus promised
 Incarnate to bruise Satan's head ^e ;
 A mystery grand of sov'reign grace
 Which to explain, — words have no place ^f ;
 Whereat even angels stood amaz'd,
 Yea sunk in holy wonder gaz'd ^g.
 Disinterested tho' they were,
 What heavenly melody was there,
 All cen'tring in their Maker's praise,
 When this blest *ancient* of days
 A babe in years they did proclaim
 Unto the shepherds thus by name.
 " Behold to you (you man !) they say
 " We joyful news do bring to day
 " For unto you man, self for-lorn,
 " This day a Saviour is born ;
 " Even *Christ the Lord* ! to God glory
 " And praises in the highest be ;
 " Yea on the earth let peace be still
 " And towards you mankind good-will ^h ".

Thus

^d 2 Tim. i. 9. ^e Gen. iii. 15. ^f Rom. xi. 33.
^g 1 Pet. i. 12. ^h Luke ii. 10, 11, and 14.

Thus O blind Jews in gospel free
 Compar'd with your own prophets, see
 Now to the full accomplished
 What long before was published
 To you while in captivity,
 Reduc'd by a proud enemy ^l.
 Your evangelic' Prophet bold,
 Who that captivity foretold ^k.
 This Saviour dear preach'd up by name,
 Whom thus the angels did proclaim;
 Yea his conception, birth withal,
 His pedigree ^l, and eternal
 Existence ^m, Tho' no beauty ye
 When he appear'd in him did see ⁿ;
 But against him heart malice screw'd
 Up to the height, yea hands imbru'd
 In his soul cleansing sacred blood,
 While lamb-like he most harmless stood.
 'Mong you his raging enemies
 Who with his tortures glut your eyes;
 Yea supplicate a weighty load,
 The blood of this eternal God,
 On your, and childrens head to be ^o;
 To which, oh now, for mercy see;
 And as he then his Father pray'd
 You to forgive ^p, be not afraid
 But that you will acceptance find,
 If thus at length you are inclin'd

Him

^l Jeray. 12. ^k Isa. xxxix. 6, 7. ^l Isa. vii. 14.
 with xi. 1. &c. ^m Isa. ix. 6. ⁿ Isa. liii. 3. ^o Mat.
 xxvii. 25. ^p Luke xxiii. 34.

Him to embrace. Now clearly see
 Your father's Prophet Zachary,
 Them importun'd to sing aloud
 Hosanna with that numerous croud
 To this same meek and lowly King.
 When to their city he riding
 In humble triumph deign'd to pass,
 Tho' King of glory, on an ass^a !
 O Jews, curs'd infidelity
 In time shake off, why should ye die^b ;
 O near four thousand years ago
 Your patriarch's prophecy look to^c ;
 See ever since his *Shibboleth* came
 Your sceptre, city, and your fame
 Have bury'd been : now coalesce
 With Gentiles all, the root of Jess'
 Who for their compleat Saviour hold
 As to you likewise was foretold^d.
 Tho' long forsaken ye have been,
 And vagabond-like strolling seen
 The earth throughout, thus if ye do
 And turn their Saviour unto ;
 Your comfort see, (but deign to look)
 Ye will the milk of Gentiles suck ;
 Your prophets this left in record,
 Inspir'd by Jacob's mighty Lord u.
 Believing Gentiles, tho' these Jews
 As yet our Saviour refuse,

Despise

^a Zech. ix. 9. Mat. xxi. 5. and 9. ^b Ezek. xviii.
 31. ^c Gen. xlix. 10. ^d Isa. xi. 10. u Isa. lx. 15.
 16.

Despise them not ^u, but for them pray,
 As they for you did in their day,
 While ye to them but aliens were
 And strangers to their heavenly fare ^{*}.
 Tho' they the Lord of glory slew,
 As thus salvation came to you,
 Mere gratitude should you constrain
 To wish them gath'rd in again ^v.
 From their great fall a lesson take
 How ye may all their sins forsake,
 Lest ye should read, incontinent
 Your own in such like punishment:
 Vaunt not of your bare Christian name
 Which foolishly too many dream
 Will waft them safe to heaven anon
 Without Christ thinking much upon ^z
 Jews selfish by their pedigree ^a
 Thus as God's fav'rites boasting see ^b,
 Which yet as nothing them avail'd,
 When unrepenting, sin prevail'd.
 For Jesus here to disanul
 God's law came not, but to fulfil ^c;
 So that we Christians all should know
 Sin punishment must undergo;
 For tho' its killing power be dead
 Thro' Christ our covenanted head ^d;

Its

^u Rom. xi. 17, 18. ^{*} Song viii. 8. ^v Rom. xi.
 11, 23, 24. ^a Rev. iii. 16. ^z Mat. iii. 9, 10. ^b
 John viii. 32, 41, 53. ^c Rom. x. 4. ^d Rom. vi.
 6. Heb. viii. 8.

Its reigning power must punish'd be
 Even in ourselves^e. Hence often we
 Disasters strange do undergo^f
 With various tossings to and fro
 From wicked men stuff'd with envy,
 Yea devils too maliciously,
 By God impower'd^h, our faith to try,
 And sins deserit to descry.
 Believer know but for thy well
 Thus Satan's chain only thy heel
 To bruise shall reach^h. Self ruined
 Whereas in justice God thy head,
 Like his, for ever might have crush'd
 When thou on thy damnation rush'd
 By eating the forbidden tree.
 Aspiring like thy God to be
 To merit life here tho' thou fail'd,
 And likewise too thy own death seal'd;
Mercy, God's darling attribute,
 Triumphant o'er justice to impute
 Christ's righteousness was freely pleas'd,
 Whereby stern justice is appeas'd;
 To heaven's bless thus ascertain'd
 Thy tittle is, and God thy friend^l!
 Thy friend in every drumble case
 Thee from all evils to release^h.

E

Tho'

^e Lam. iii. 30. ^f Mic. vii. 9. Psal. lxxxix. 31.
 32. ^h 1 Sam. xvi. 11. Job. ii. 6. ^h 2 Kings xix. 1.
 28. Heb. xii. 11. ^l Isa. liv. 5, 10. Heb. viii. 12.
^h Rom. viii. 33, 34.

Tho' envy with corrosive teeth
 Should gnaw thee long, he'll send relief ¹;
 Tho' livid malice on thee spue
 Floods of reproach, as God is true
 Tho' earth and hell 'gainst thee combine,
 Kept by this powerful friend of thine.
 Their vomit at the utmost stretch
 No farther than thy heel shall reach ^m.
 Spurn not then at cross providence,
 On thy fast friend with confidence
 Rely : thee surely from thy foes
 He will rescue ⁿ, from present woes
 Thy future joys he will extract ^o,
 Yet nothing from thee will exact
 In point of debt ; that thy debts all
 When Christ the vinegar and gall
 Of Father's wrath for thee did drink
 Were fully pay'd, believing think ^p,
 In contemplation of which grace
 From grateful praises never cease :
 With his own servant thus accord,
 " Sing O ye heavens, for the Lord ^q
 " Himself of man's salvation,
 " The great and glorious work hath done ;
 " Shout O ye lower parts of earth,
 " His praise proclaim with your last breath ;
 " Break forth ye mountains high and sing
 " The praises of this glorious King :

" O

¹ Esther v. 11, and 13. vii. 10. ^m Acts xxiii.
 12, 24, 31. ⁱ Sam. xxv. 29. ⁿ Psal. lvi. 9. ^o Heb.
 xii. 11. ^p Heb. x. 14. ^q Isa. xlv. 23.

“ O forrests sing and all ye trees
 “ Which therein be; of all degrees
 “ Let his own works due praise proclaim
 “ Unto the great almighty name
 “ Of that great Lord who Jacob hath
 “ Redeem'd from sin death hell and wrath,
 “ And deign'd himself to glorify
 “ In his own Isra'l gloriously”

Thus mingling grace with praise employ
 Thy talents here, then shall much joy
 To thee result from God's decrees,
 Which only serve as golden keys ^r
 To lock thee up safe from thy foes
 With hatred wild who thee oppose ^r,
 And to ensure the recompense
 Of thy reward when thou go'st hence ^t.
 Reward ! of debt ? no, but of grace ^u,
 For good works thus must claim no place ^k.
 And yet withal as earnestly
 Thou still must work as if thereby
 Salvation was ensur'd to thee ^v ;
 But working thus deny'd must be
 As much unto thy good works all
 As if thou didst not work at all ^z.
 The law rejecting cursed scheme
 Of Anti-nomians disclaim,
 With plans of Popish merit wild
 Whereby even thousands are beguil'd.

E 2

Detest

^r Eph. i. 4, 5. ^s Isa. xli 10, 11, 12. ^t Heb.
 xi. 26. ^u Job xxxv. 7. Ezek xxxvi. 32. ^x Rom.
 iv. 4, 5. Mat. xx. 12, 15. ^v 1 Cor. xv. 58. Tit. iii.
 8. ^z Rom. iii. 20. Luke xvii. 10.

Detest their damn'd congruities*,
 With all their curst condignities†,
 For precious Christ's thus vilify'd,
 Rob'd of his glory and bely'd^a.
 The glorious gospel's golden plan
 Who still abetts, be thou the man,
 While these deluded crawling worms,
 Potsherds of earth to human forms
 'Bove reptiles rais'd by God, employ
 His gifts their own souls to destroy^b.
 Impung no sacred truths reveal'd
 Which Jesus with his heart blood seal'd;
 With God's most wise oeconomie
 In heaven above, o'er land and sea,
 Rest satisfy'd, else thoult perplex
 Thyself in vain, yea grieve and vex
 His holy Spirit^c; continually
 Whose dispensations all agree
 Working together for good to
 All who him love, and this love show
 By works of love; for love alone
 The Christian badge and true touch stone

* 1 John v. 10. b 2 Pet. ii. 1. c Eph. iv. 30.

* By merit of congruity, as the Papists affirm, unregenerate persons deserve or merit some kind of reward from God in so far as their works are agreeable to his law.

† By merit of condignity, they also affirm that the works of the regenerate, which follow justification, deserve eternal life from their own intrinsic worth and proportionableness to the reward, and not from the imputation of Christ's righteousness.

Is of an active saving faith ^d
 On him who his own merit hath
 Our ladder fixt ^e wherein to climb
 From earth to heaven in holy trim,
 Even the imputed holy drefs
 Of his own spotless righteousness :
 To which if we for safety fly
 With speedy flight aloft, and try,
 Like him who had the wither'd hand,
 (And on decrees not poring stand ^f)
 The hand of faith here to stretch out
 As eagerly, we need not doubt,
 But that as to the wither'd clay,
 To it so will he strength convey
 In his own time so far t' extend
 As to obtain its gracious end,
 Our precious souls salvation, ^g
 By taking fast hold him upon ^h
 Thus then if we our Christian race
 With patience run, hoping thro' grace
 That we at length the glorious prize
 Will freely win ⁱ ; and with faith's eyes
 The gospel plan out fully trace
 And there see doubts of every case
 Not only solv'd ^k ; but maladies
 Most desperate of all degrees
 (Save final incredulity
 Which damning is ^l) cur'd thoroughly

Sin-

^d Gal. v. 6. ^e Gen. xxviii. 12. ^f Acts viii. 22.
 23. ^g 1 Pet. i. 9. ^h Mark x. 28, 29. ⁱ Rom.
 i. 2, 3, 4, 5. ^k 2 Tim. iii. 16, 17. ^l John iii. 18.

Sincerely to obey the law
 Then gospel grace will sweetly draw ^m;
 Law threats again on gospel terms
 For refuge send t' Immanuel's arms ⁿ
 Thus law well serves to probe and pause
 Our fest'ring wounds ^p, and to enhance
 Our sureties value still the more ^p
 While steering to blest yonder shore
 (Immanuel's coast) through storms of life ^q,
 And raging seas of blustering strife
 'Twixt sp'rit and flesh, our deadly bane ^r
 Which oft blows such an hurricane
 By Satan rais'd in whirling blasts ^s
 As us 'mongst rocks and shallows casts ^t,
 With brine drencht limber flagging sails ^u,
 Till heaven's sweets, fresh, more powerful gales
 These raging tempests counterblow ^x,
 And maugre hell safe waft us to
 Its everlasting peaceful climes ^y;
 Where when carried, in joyful hymns
 God's righteousness we shall extol
 In his works all, seeing the whole
 Webs by him warpt eternally
 Now wrought out well ^z; respectively
 Whose threads unerring wisdom span
 Which from th' eternal wheels so ran

That

^m Tit. ii. 11, 12. ⁿ Gal. iii. 24. ^o Rom. iii.
 20. and vii. 7. ^p Rom. iii. 25. ^q John ib. 33.
^r Rom. vii. 23. ^s 2 Cor. xii. 7. 2 Sam. xi. 14.
^t 2 Sam. xii. 7, 11, 12. ^u Rom. vii. 24. ^x 2 Cor.
 xii. 9. ^y Rev. xxi. 4. ^z Rev. xv. 3, 4.

That all their proper time and place
 Held to compleat the web of grace ^f.
 O depth of deeps ^b ! shall mortal we
 Immortal made then fathom thee,
 With all the links in providence ?
 O glorious prospect, joys immense !
 Whereon here seriously to think
 Must needs down all in wonder sink — ^f
 Do thrones, dominions, stately towers
 And fading pomp of earthly powers
 With dazzling wonder strike the eye,
 What must we think when by and by
 We glorify'd for ever shall
 Admitted be in heaven to dwell
 Eternal wonders to behold
 Which mortal tongues cannot unfold ^e,
Wheels within ~~wheels~~ which duly ran
 Here to compleat the glorious plan
 Of providence in general ^d;
 Their *Primum mobile* withal ^e
 Seen with the intellectual eye ^c
 Wrapt up in his own majesty ^f;
 His glorious holy throne withal,
 The holiest of holies all,
 Whence uncreated holy beams
 Of holy light in cheering gleams

Forth

^a 2. Tim. i. 9. Acts ii. 23. ^b Rom xi. 33. ^c 1
 Cor. ii. 9. ^d Dan. iv. 25. 1 Cor. xii. 6. ^e 1
 Cor. xiii. 12. 1 John iii. 2. ^f Rev. iv. 3, 5.

^g The spirit of the living creature in the wheels
 Ezek i. 19, 20.

Forth from the Sun of righteousness
 Illuminate the holy place,
 Even the most holy blest abode,
 The eternal palace of our God ^s;
 Where feasting at his table we
 His glorious Son shall ever see
 Incarnate at the table head
 Us serving round with living bread ^b,
 And wine of everlasting love ⁱ;
 Now by the co-eternal Dove
 All qualify'd sweets to digest
 Whereof blest angels never taste ^k;
 O wonderful result of things!
 Sin unto death which many stings
 Now from our natures quite purg'd out ^l,
 And wonderful, we wheel'd about
 By wheels of rich free sov'reign grace
 Into this august happy place ^m:
 Where dignify'd to sing God's praise
 In notes too high for angels lays ⁿ;
 Where deckt in glorious rich attire
 To which even they shall ne'er aspire ^o,
 With them in love we ever dwell ^p
 Through ages more than tongue can tell;
 And in sweet concert to heaven's King
 With them due praise unwearied sing ^q

Even

^s Rev. xxi. 33. Isa. lx. 19. ^b John vi. 51. ⁱ
 Eph. i. 4. Mat. xxvi. 29. ^k Rev. vii. 17. Heb. ii.
 ib. ^l 1 Cor. xv. 56, 57. ^m Eph. iii. 12. John
 xiv. 2, 3. ⁿ Rev. i. 5, 6. ^o Rev. vii. 14. ^p Heb.
 xii. 22. ^q 1 John iv. 18. ^q Rev. vii. 11, 12, 15.

Even through this long eternity
 Which to describe——: 'tis vain to try;
 For in a word, beyond dispute
 God's own co-eval attribute,
 While he exists it likewise shall;
 Wherein we ever free from thrall;
 And fully of all good possess,
 Forever with the Lord shall rest¹.
 Or in words more emphatical,
 Wherein he'll be our *All in all*².
 O dying saint, what glorious views
 Thus hast thou? Think what death ensues,
 On Jordan's brink whilst thou dost stand,
 From Pisga's top, this promis'd land,
 Thy faith's last act doth fully view,
 Whence to thy soul must needs accrue
 Such strengthening streams of influence
 As with unshaken confidence,
 And hope which thee shall never fail;
 Thee animate death's dreary vale,
 However dark; to launch into;
 Than which thy sins no farther go
 Thee to molest; than yonder shoar
 Thy faith and hope even is no more!
 Thy handmaids these, their works now cease
 Sight and fruition take their place.
 For having cross'd the centre line
 Of this dark vale, th' eternal shine
 Of glory dawns to show thee light
 Into these everlasting bright

F

Abodes

¹ Rev. xii. 3, 4, 5. ² 1 Cor. xv. 28.

Abodes prepar'd for thy repose.
 Now while dear friends thine eye-lids close,
 Aloft 'midst them deep drencht in tears,
 Thy soul, unseen, some angel bears ^t
 Things great and glorious to possess;
 Thy lifeless dust while they caress,
 And finely deck with fellow clay
 Lo it is posting fast away
 Through regions of an immense space
 Unto its glorious resting place.
 Where when arrived, with what surprise
 May it arround then cast its eyes
 On all the wings angelic throng
 It welcoming them in among;
 As also on the radiant files
 Of ransom'd souls with heavenly smiles
 It welcoming to take a place
 'Mong them all miracles of grace ^u.
 Thus gazing round in extasy
 With love inflam'd it must needs cry
 " Hail happy souls, ye courtiers bright
 " Of heaven all hail; transporting sight!
 " O love eternally which glow'd
 " In God's own breast ^x;—on me bestow'd!
 " O sea of everlasting love,
 " O boundless ocean thought above ^y;
 " Whence love in streams gush't freely down
 " Which floods from hell could never drown ^z;
 " O love

^t Luke xxii. 22. ^u Heb. xii. 22, 23. ^x 2 Tim.
 i. 9. ^y Eph. iii. 19. ¹ John x. 8. ^z John xviii.
 8.

" O love —— ! to me which first wings gave

" To fly that I myself might save

From all polluted sinful things ^a

O love—— ! at last which thus me brings

To feast on love and heavenly glory —— !

Hail—— ! life and love forevermore ^b !

On pilgrimage while here below

But for a moment, through much woe

Our leader to yonder blessed place

May God grant his attractive grace :

And praying thus may all intend

His glory as their chiefest end.

Now to the glorious *Three* in one

Great Lord, *Jehovah*, Father, Son,

And Holy Ghost, whose glory shines

But faintly even in scripture lines,

All power, dominion, glory, praise,

Henceforth upon the earth always

By all let be ascribed ; then

For evermore in heaven — Amen.

^a Rev xii. 14. ^b John xvii. 24, 26. and 1
Thess. iv. 17.

P O E M III.

On the Day of Judgment.

EXPIRING saints, but for a while
 Your souls anticipate
 The glories of the heavenly state ;
 Be not disconsolate ^a
 Tho' for a short uncertain space
 Your bodies moulder must
 And by corruption mingled be
 With their own fellow dust :

Or feasted on by divers kinds
 Of crawling reptiles will ^b,
 For rais'd they'll be ; thus he assures
 Whose mouth spake never guile ^c.
 A moment hence the trumpet sounds,
 The trump of God most high ;
 At whose majestic awful blast
 Death's bolts shall open fly ^d !

What subterraneous motion then
 The silent tombs among !
 What dreary factious irksomness,
 When in a jostling throng
 Vast heaps of rotten with' red bones,
 The shaking soil below,

Dis-

^a 1 Thess. iv. 13. ^b Job xix. 26. ^c John vi.
 40. ^d 1 Cor. xv. 51, 52.

Disjoin, and to their fellow bones
Respectively do go ^c;

And their own dust, (O mighty power !)

These loathsome tombs within,
Is crawling fast these bones to close

With sinews, flesh and skin ^f !

Thus form'd a new the morning of

The resurrection day,

You with your souls likewise again

Enliv'ned are straight way.

For lo forth from th' almighty throne,

Out from the Lord most high,

Through all heavens hosts a mighty voice,

Saying thus, aloud doth cry,

It now is done ! the secret grand ^e

Which hitherto conceal'd

In God's own breast forever lay ^h

Thus now at length's reveal'd.

By this loud cry thereof assur'd

Now from the heavenly glore

Most solemnly Christ Jesus swears

That time shall be no more ⁱ.

God's mystery now being finished ^k,

His elect all compleat,

Through heaven these news th' arch angels sounds ^l.

In holy raptures sweet

The

^c Ezek. xxxvii. 7. ^f Ezek. xxxvii. 8. ^e Rev.
xvi. 17. ^h Mark xiii. 32. ⁱ Rev. x. 6. ^k Rev.
x. 7. ^l Rev. xi. 15.

The four and twenty elders fall
 Down prostrate, and adore
 With holy anthems never sung
 In heaven or earth before ^m.
 His priestly robes forever now
 Put off, his regal on ;
 His royal train in readiness,
 All waiting him upon ;

Th' omniscient Judge, your Saviour dear
 And reconciled God
 In all heaven's pomp at last descends
 From his august abode ⁿ.
 Surrounded with his courtiers bright
 How glorious then comes he ?
 No soul nor angel him behind
 In heaven then left shall be ^o !

Heaven's expanse wide enlight'ned by
 The *Sun of righteousness*,
 With all his *shining morning stars* !
 What mortal can express
 The splendor of that glorious day
 Of terror and of joy ?
 Of joy ineffable to you
 Whom nought shall then annoy.

His kingly power on this your last
 Compleat redemption day ^p

Thus

^m Rev. xi. 15, 16, 17. Psal xcvi. 1. ⁿ 1 Theff
 iv. 16. Psal. xlviii. from ver. 6 to 16. ^o Mat. xxv. 31
 32. ^p Luke xxi. 28.

Thus to display for you he deigns ;
 Your husband dear for ay ^a
 Through yonder clouds thus glorious comes,
 Your Harbinger comes he ^r ;
 But terrible to wicked men
 Then shall his coming be.

VWith vengeance cloth'd, and flaming fire
 Him burning round about ^s,
 Their foe he comes ; and no more will
 Be silent, but speak out ^t
 In answer to his dear saints souls,
 His altar from below,
 Most fervently who to him cry'd
 Some thousand years ago

For vengeance on their bloody foes.
 Their blood's avenger he,
 The Lion bold of Juda's tribe,
 Himself avows to be ^u.
 O careless, Christless sinners think—
 If not admonish'd now,
 The flood-gates of his wrath drawn up,
 No mercy then for you !

From right to left you whirling round
 The boiling eddy rolls,
 The whirlpit deep of God's wrath
 Then swallows up your souls ^z.

Like

^a Isa. liv. 5. ^r John xiv. 2, 3. ^s 2 Thess. i.
 7, 8, 9. ^t Psal. l. 3. ^u Rev. xviii. 4, 5, 6. ^z
 Psal. xxi. 9.

Like faggots then of stubble dry
 Your bodies curst shall be ^y
 Not burnt, but roasted as your souls
 In th' flaming sea

Of God's hot ire. Tho' sinners now
 May conscience lull asleep,
 Through yonder skies the voice that comes
 Shall break their slumbers deep.
 For loud and shrill God's trumpet blows
 The sound all nature hears ;
 And all it's wide empire throughout
 Confusion wild appears

Prefaging that eternal wo
 Forthwith about to fall,
 By righteous judgment from Christ's mouth;
 On gospel slighers all.
 For unto them the nat'ral sun,
 This golden lamp of light,
 In black pitch darkness quite involv'd
 Brings on eternal night ^z

The moon a lump of clotted blood ^a,
 The stars down tumbling fast ^b ;
 The roaring seas and clashing waves
 Aloft like mountains cast ^c,

Hoarse

^y Mat. iv. 1. ^z Mat xxiv. 29. Rev. vi. 12. ^a
 Joel ii. 31. Acts ii. 20. ^b Rev. vi. 13. ^c Luke
 xxv. 25.

Hoarse rumbling sounds of earthquakes strange,
 Hills reeling to and fro ^d;
 Sulphurous, stifling, stinking steams
 Through chinks their feet below ^e;

The crashing noise of elements
 Now kindling into flame,
 The heavens above likewise on fire,
 Yea, and all nature's frame ^f,
 To Christless and ungodly men
 A dismal sight must be
 But suddenly while thus aghast
 They sights more dreadful see.

Up through these clouds sent from Christ's throne
 Bright files of angels strong
 With joyful shouts the righteous lead ^g
 Them shrieking from among ^h
 Through fire and smoke — to air serene ⁱ,
 When they at Christ's right hand
 Encompass round with seraphs blest
 Safe from all danger stand ^k.

Whereas their terrors to augment
 Hell's gates do open fly,
 Whence forth in shoals th' apostate crew ^l
 Yet chain'd do pass them by

G

With

^d Rev. vi. 14. ^e Acts ii. 19. ^f 2 Pet. iii.
 10, 12, ^g Mat. xxiv. 31. ^h Rev. i. 7. ⁱ Psal.
 1. 3. ^k Psal. 7. ^l Jude ver. 6.

With fallen pride and spite enrag'd;
 They following in the reere
 Along with these on Christ's left hand
 To judgment must appear.

Oh dreadful and tremendous day!
 Aweful to think upon!
 A day when in the airy clouds
 About Christ's judgment throne,
 Shall crouded stand numberless hosts
 Of angels and of men,
 Of joyful shouts and bitter shrieks
 What mixture shall be then;

Heard echoing from the gazing crouds |
 In wonder and surprize?
 With joy the righteous shall be fill'd,
 But all who Christ despise
 With conscious guilt; whence in despair
 Them to commiserate
 And cover from th' impartial Judge
 Deaf rocks they supplicate ^m.

Their gloomy thoughts but to describe
 What mortal fully can,
 Or pungent stings of conscience paint
 When tares from wheat to fan ⁿ
 In kingly majesty their Judge
 Ascends his lofty throne,

Whose

^m Rev. vi. 16. ⁿ Mat. iii. 12.

Whose umpirage that awful day
Dare to resist shall none ° :

For high and low must then account
For all their evil deeds ;
At this grand bar no advocate
For his rich client pleads.
The Judge upright impartially
Just judgment will dispense ;
Impos'd upon he shall not be,
But all will recompense

According to what they have done
Here, be it good or evil ;
Hence horror shall the wicked seize
With their proud prince the *devil*.
For when his books once opened are
Their conscience freely speaks ;
Them to implead the Judge supreme
No abler plaintiff seeks.

With his book of rememb'rance then
It's book shall hold account ;
The balances in either will
To the same *jet* amount
Thus self condemn'd, *self murderers*,
They must needs speechless stand ;
Reluctant doubtless, yet obey
They must his last command

G 2

Depart

Depart ye curst — ! foul rending thought
For finners to think on.

No emblem sure, can paint the scene

When from th' almighty throne

Infernal rage will get free scope

To drag these curst awa'

Into their place of dismal doom,

Hell's deep wide yawning maw.

Depart ye curst ; for devils damn'd

Prepar'd—, O galling knell ^P :

Now from my presence, *curst* depart

With your curst king to hell ;

Hell ? Curst place, curst residence

Of a curst company

Of angels damn'd, and curst-men

Cursting eternally !

Curst exercise ! God blaspheming

Through curst wild despair ;

Curst dungeon dark ; no pleasant light

But curst pitch darkness there,

With sable gleams of sulphur mixt

Which burning there doth ly,

And wherein wicked profligates

Continually must fry ^Q.

Thus punish'd with destruction

Unspeakable they'll be,

And

And banisht from God's presence sweet
 Thro' all eternitie;
 And from the glory of his power
 In tophet, which of old
 Ordained was; this cursed place,
 As sacred truth hath told,

Is deep and large, pil'd up with wood
 Cumbustible, and fire
 Which God's breath like a brimstone stream
 Feeds burning in his ire;
 And where withal in spacious bowls
 Of indignation strong,
 The fierywine of God's wrath,
 Eternity along,

Full of all mixture they shall drink,
 All weltering together
 In fire and brimstone prison'd up,
 With devils damn'd forever.
 These wicked and ungodly men
 Thus now become a prey
 To Satan's rage, to conscience stings,
 And God's wrath for ay;

The Judge victorious re-ascends
 Up through the azure sky
 In glorious triumph o'er all his foes
 Unto his place on high.

Of all his ransom'd numerous hosts
 The van he thither leads ;
 Where each a glorious crown doth wear,
 A crown that never fades,

To crowns of everlasting life
 With him they thither go,
 Where to the full joys them refresh
 Which shall forever flow
 Forth from the presence of the Lord
 In his august abode,
 In fellowship with angels blest
 And their incarnate God,

To God the Father, God the Son
 And God the Holy Ghost
 Allelujas thund'ring sound^t
 Through the heavenly host
 Harmoniously : yet angels harps
 Melodious tune to sing
 The praises high peculiar to
 The great almighty King^u

Shall not strike in, to higher notes
 When saints screw up their strings
 In praises of redeeming love,
 Most wonderful of things^x !
 Love which these first born sons amaz'd,
 And Satan confounded

Near

^t Rev. xix. 6. ^u Rev. vii. 11, 12. ^x Rev. vii.
 9, 10.

Near time's first dawn, when it reveal'd
Was to our fed'ral Head ¹.

Whence in proportion now accrues
About the heavenly throne
On golden harps by saints unto
The glorious *Three* in *one*
More glory, as the arduous work
Of man's salvation
More difficult, and glorious was,
Than that of creation,

Thus praising God unweariedly
Here blest saints ever dwell,
Blest trophies of Christ's victory
O'er Satan death and hell,
In everlasting wedlock join'd
Now to the glorious Lamb ² —
The Lord Jehovah happy souls!
Match'd with the great *I AM*!

To all brides else how much unlike?
Your last sweet nuptial day
Tho' now compleat, you ne'er cast off
Your wedding rich array!
Heavens best embroideries of gold ³
Bought with your husband's blood

You

¹ Gen. iii. 15. ² Rom. vii. 4. Rev. xix. 7.
³ Psal. xlv. 13.

You ever wear; by him regal'd
With no less costly food ^b.

Lodg'd in his splendid palace high ^c
Built all of rubies fine ^d,
Whose walls transparent, burnish'd gold,
Infinitely outshine ^e;
In his soft downie bed of love
Clasp'd ever in his arms,
Most tenderly by him carest ^f
Quite ravish'd with your charms ^g :

Fir'd with a mutual flame of love
Most vehement and strong ^h,
Shall even eternity itself
To you thus match'd seem long;
No, surely no; the subtle snake
Shall never enter in
This paradise you to deceive
By tam'ring more with sin !

No angry gloom occasion'd thence
Shall evermore be seen,
To over-cloud your husband's brow,
Or ought else intervene
To stanch the current of his love
From you, or yours from him :

O'er

^b John vi. 53. ^c Psal. lxx. 15. ^d Rev. xxi. 18.
^e Rev. xxi. 19. &c. ^f Song ii. 6. ^g Song iv. 9.
^h Song viii. 6, 7.

O'er heavens high walls this to effect
No fiend shall ever climb ¹

But here heaven's happiness immense
(God's plenitude by man
Being in that glorious place posselt ^k!)
Portray no mortal can.

Yet what our dry cold shallow hearts
Thus cannot comprehend,
With rev'rence may we still admire,
And earnestly intend.

Henceforth to walk on in the way
That leads to so much joy;
For by-paths all our course retard.
May we then still employ
The moments few we have to live
As points the gospel plan,
God's myst'ries all, so then we'll have,
Eternity to scan!

Us here to purge in love while *He*
Some bitter drugs compounds ¹,
And his corrosive salve applies
To heal our bleeding wounds ^m
May we as living members of
Christ's body mystical
Through sov'reign grace enabled be
Well to digest their gall ⁿ.

H

Thy,

¹ Rev. xxi. 27. ^k Eph. iii. 15. ¹ Jer. ix. 15.
^m Psal. lxxxix. 32. ⁿ James iv. 10.

Thus will our bitters into sweets ^o,
 Our sweets to bitter turn ^p,
 And these same bitters back to sweets ^q :
 This Paradox who learn
 Of sweets a cluster —, sweets sweetly
 From *bitters* suckt among ^r,
 In luscious draughts unmeasur'd quaff ^s
 Eternity along

'Mong radiant files of angels bright
 In these blest climes above ^t,
 Where Jesus leads to forage in
 His verdant field of love ^u !
 Now unto him who only is
 Alone omnipotent
 To keep from falls, and falling man
 Quite blameless to present

Before his glorious presence there
 With sup'rabundant joy ^x,
 To him whose blood our daily falls
 Prevents us to annoy,
 All power, dominion, glory, praise,
 Let be ascribed then
 From age to age ; eternally
 Amen, yea and amen.

A S P E -

^o Heb. xii. 11. Psal. cxxxvi. 5. ^p Rom. vi. 23.
 Zech. xii. 10. Ezek. xxxvi. 31. ^q Isa. lxi. 2, 3.
 Mat. v. 4. ^r Isa. liii. 4, 5, 6. ^s Rev. xxii. 17.
^t Heb. xii. 23, 23. ^u Rev. vii. 17. ^x Jude 24.
 25.

A SPECIMEN of the Confession of the Faith of the Church of Scotland in Metre.

C H A P. VIII.

IN his eternal purpose God
Was pleased to ordain ^a
Jesus his own begotten Son ^b,
Himself and man between,
The Mediator great to be ^c,
The prophet, priest and king ^d,
The head and Saviour of his church ^e
The heir of every thing, &c. ^f

C H A P. XI.

THOSE whom God calls effectually,
He freely them doth justify ^g;
Not by infusing righteousness,
But by an act of sov'reign grace ^h,
Sin pardoning, frees from its thrall ⁱ;
As righteous he them withal ^k,
Accounts, accepts, not for works done ^l,
By them, but for Christ's sake alone ^m, &c.

H 2

CHAP.

^a 1 Pet. i. 20. ^b John iii. 16. ^c 1 Tim. ii. 5.
^d Acts iii. 22. Heb. v. 5. 6. Psal. xx. 6. ^e Eph. v.
23. ^f Heb. i. 2. ^g Rom. viii. 30. ^h Exod. xxxiii.
19. ⁱ Isa. xliii. 25. ^k Rom. iv. 5. ^l Tit. iii.
5. ^m Eph. i. 7.

C H A P. XVIII.

TH O' hypocrites, and other men
 Uregen'rate, may still deceive
 Themselves by false hopes, and carnal
 Presumptions strong, and so believe
 That they in favour are with God,
 And estate of salvation ⁿ;
 This hope of theirs quite perish shall,
 Having no sure foundation ^o, &c.

C H A P. XXXIII.

A Day God hath ordain'd when
 He will judge all mankind
 By Jesus Christ in righteousness,
 As he of old ordain'd ^p, &c.

A SPECIMEN of Ecclesiastes,

C H A P. VII.

I **T**H A N precious ointment, yea than gold,
 Even gold of Ophir fine;
 Than oriental jewels all
 A gem more bright doth shine;
 And which far more than gorgeous robes
 A man doth beautify,

Yea

ⁿ Job viii. 13, 14. Micah iii. 11. ^o Deut. xxix.
 19, 20. ^p Acts xvii. 31.

Yea after death, refulgent still,
Embalms his memory.

A good man of this gem possest,
Him here it much avails ^a;

And in that irksom dreery day
When grim death him assails ;

Thence to him may such thoughts occur,

“ Than that which life me gave,

“ This day of death is better far ;

“ Anon, beyond the grave,

“ Thus forth I launch from seas of woe

“ To seas of endless joy,

“ Where none my *good name* more shall blast,

“ Or ought else me annoy.”

2 Death here the end of all men is,

(Whose charge suspend shall none)

Which every spiritual living man

Will seriously think on.

For it the house of mourning is

A nobler prep'ative

Than that of feasting commonly

Where men but thoughtless live ^c.

3 Than laughter in the feasting house

True sorrow's better far ^d,

By sadness of the countenance

Mens hearts oft changed are ^e

Thus sympathizing with such as

Their dying friends stand by

In tears, themselves they must bethink

Thus “ our own death draws nigh ;

“ For

^a Acts x. 2, 4. ^b Isa. iv. 11, 12. ^c 2 Cor. vii.
10. ^d Neh. ii. 2, 4.

“ For such a change prepare us Lord,
 “ Left unawares we be
 “ Call’d hence while in a na’t’ral state,
 “ And strangers are to thee.”

4 Wherefore all wise and sober men
 To mourning houses go ^u
 Whereas vain light, and airy fools
 With eager haste unto
 Houses of mirth and jollity
 Fast hie, to feed upon
 Such frothy vanities as draw
 Them from death thinking on ^x.

5 A wise rebuke, thus reader from
 The wisest of mankind,
 Much better is by far to hear ^y,
 Than soothing songs to mind
 Of flatt’ring fools; who for self ends
 Thy follies wild applaud ^z,
 And all thy faithful counsellors,
 As babblers vile degrade ^a !

6 The short liv’d merry life of fools
 To their astonishment,
 Like thorns crackling shortly shall
 Blaze out; incontinent
 The glowing embers shall again
 Blaze up most furiously
 In scorching flames, flashing upon
 Their souls eternally ! &c.

C H A P.

^u Isa. xxi. 12. ^x Isa. xxi. 13. ^y Acts ii. 37. ^z 1 Kings xx. 8. ^a 1 Kings xxii. 6. ²⁴.

C H A P. XI.

- 1 **A** Lightsome prosperous merry life
 To thee, voluptuous man,
 Is truly sweet, yea taking too;
 But death is in thy plan!
- 2 If thus through life thou revel on,
 Remember at the last
 Thy days of darkness many shall
 be, and are coming fast.
- 3 Well —! O young man in flush of youth
 Thus chearfully live on ^a!
 Thy lusting heart still gratify,
 Death never think upon:
 Thy wanton and lascivious eyes
 Let them be panders to ^b
 Thy lewdness all: for certain, thus,
 Yet notwithstanding know
 That God to judgment thee shall bring;
 When these thy follies shall
 As living furies thee torment
 Through ages eternal ^c!
- 4 Therefore young man in time refrain
 From all thy filthiness;
 Thy youthful rage especially,
 And fleshly wantonness,
 Which drag thee on to actions full
 Of all impurity;

For

^a Luke xv. 13. ^b 2 Sam. vi. 2; 4. ^c Rev. xxi.
 8.

For child-hood posts, and youth flies on
Swift wings of vanity.

C H A P. XII.

- 1 **R** Emember thy Creator in
Thy blooming youthful prime,
To be acquainted with thy God
Now is the proper time ;
Before the evil days and years
Approaching fast draw on,
When age shall thee constrain to say
In them my pleasure's gone.
- 2 Before the sun, the light, the moon,
And stars, but dark to thee
Shall seem, thro' dimness of thy sight,
Supposing still to see
The clouds returning after rain,
The skies dark do appear,
Which, when the rain is past, anon
Do commonly turn clear.
Or by an allegory thus,
Our vigorous youth this sun,
Our noon of age this light may be,
Declining years this moon ;
Decrepit old age these twinkling stars
May fitly represent ;
Thus gradually our na'tral strength
Decays ; incontinent
The clouds peculiar to this age
Condense successively ;

One shower of trouble past, a cloud

Then darkens presently.

3 The day when of thy body frail ^a

The members all shall tremble
By shaking palsies, and gout-pains
Which torturing racks resemble;

And thy strong limbs, grown weak, bow down
Supports to lean upon;

Thy grinders cease, now mouldering,
In number few, or none;

Thy lookers at the windows out,

Once as the chrystal clear,
Quite darkned be, and ghastly like
By meager looks appear.

4 And thy lips in the streets ^b be shut

Thy voice but sounding low;

And restless on thy bed, for ease

Rise when the cock shall crow.

When songs of sweetest music shall

No longer charm thine ear;

Or, now thy organs thereof fail'd,

Men will thee hardly hear.

5 When, breathless, thou afraid shalt be

To mount up places high;

Just cause of stumbling in thy way,

And fears thou shalt descry:

When thy head like the almond tree

With gray hairs flourish shall;

I

And

^a Job iv. 19. ^b Psal. cxli. 3. the doors which
open or shut the way that leads into the streets or
common passages of the body. ^c 2 Sam. xix. 35.

And like the with'ed locust dry
 Now in thy features all,
 A burden to thyself thou'lt be,
 And thy desire shall fail,
 Desire of all vain worldly things
 Which nothing now avail,
 Because thou art about to go
 To thy long lasting home,
 When in procession mourners hear'd
 About the streets shall roam,
 6 Before the sil ver cords of life
 Thy nerves and sinews all
 Be loos'd ; thy *pia mater* * break,
 Thy brain's thin brittle wall
 Or golden bowl here fitly nam'd :
 The pitcher broken be,
 Thy liver pipes conveying blood
 Now most miraculously
 Into the heart, the fountain of
 Thy motion animal ;
 And ere the wheel shall broken be,
 Which some *Aorta* call†,
 The cistern at ; a cavity
 Within the heart which lies,
 Where wheeling on this artr'y still,
 A watch-spring like, supplies

AH

* The inner soft membrane that infolds the brain, whereof there are two.

† A great artery having its rise in the midst of the heart and maintains all the other arteries with vital spirits.

All art'ries else with vital blood ;
 When wheeling this gives o'er,
 The grand machine is motionless
 And lo ! thus man's no more.
 The soul invisible to get
 Its sentence posts away,
 While nearest friends disconsolate
 Weep o'er the lumpish clay, &c.

A SPECIMEN of the Song of Solomon in Metre.

CHAP. II. *Begins with the Bridegroom's Reply
 to the Praises bestow'd on him by the Bride in her
 last Speech.*

I.

BELOV'D ! I'm Sharon's blooming rose,
 And lillie of the valley, whose
 Fragrant perfumes still thee shall grace,
 And qualify, me to embrace.

II.

As lillie white planted among
 Rough thorns, sharp with prickles strong,
 'Mong daughters all so is my love,
 More comely than the turtle dove.

III.

The Brides Reply

Sweet Charmer ! as the apple tree
 Among those in the wood that be,
 So my beloved is among
 The fons, me cheering with his song.

Under his shadow I did rest
 With pleasure great, and to my taste
 His fruit was sweet beyond compare,
 Yea wholesome too, as he is fair.

IV.

Into the house of banqueting
 Full fraught with love he did me bring;
 His banner o'er me too was love,
 Which, like himself, will lasting prove.

V.

Stay me with flaggons of rich grace,
 And with sweet apples of solace
 Me comfort soon, for truly I
 Am sick of love, and like to die.

VI.

Ungrateful — ! now should I complain ?
 Such fervent love was never seen.
 My love — ; who slumbers not, nor sleeps,
 Under my head his left hand keeps,
 And his right-hand's soft sweet embrace
 His love imparts with heavenly grace.

VII.

O daughters of Jerusalem
 Quench not, I pray, the glowing flame
 Ye loving friends, or subtle foes,
 I charge you by the hinds and roes,
 See that ye stir not up my love ;
 Nor 'wake him till he please to move.

VIII.

But hark — ! my best beloved's voice !
 To hear the sound — ! how I rejoice ?

Behold

Behold he comes leaping upon
 The mountains high, and skipping on
 The hills, yea o'er both sea and land ;
 No obstacles shall him withstand.

IX.

My best Belov'd is like a roe,
 Or youthful loving heart : for lo
 He standeth still behind our wall,
 Waiting till in we on him call ;
 Yea at our windows he looks in,
 When by the door he cannot win ;
 Here to withstand while sin accrues,
 Himself he through the lattices shews !

X.

Thence my Belov'd in love with me,
 Thus with a charming voice spake he,
 " Arise dear love, and come away,
 " My fair one haste, make no delay.

XI.

" For lo the winter's past and gone,
 " The rain is over ; and anon,

XII.

" Upon the earth the flowers appear,
 " And now the season of the year
 " Is come, when birds do chirping sing
 " The beauties of the verdant spring ;
 " The turtle's voice now in our land
 " Is heard ; come love, reach me thy hand.

XIII.

" The fig tree also, her green figs,
 " The fruitful vine, her tender sprigs,

" In

" In shoots put forth ; the goodly smell
 " Of grapes new form'd doth savour well ;
 " Arise my love, and come away ;
 " My fair one haste, make no delay."

XIV.

The Bridegroom's affectionate Reply.

My charming dove, O thou that art
 In rocky clefts thyself apart,
 And in the secrets of the stairs,
 Where none but thou thyself repairs,
 Let me see thy fair countenance,
 Full fraught with love thy am'rous glance
 Doth thee bespeak ; my lovely dear
 Thy voice thus always let me hear,
 For it is sweet (look not a scance)
 And comely is thy countenance, &c.

A PATHETICAL EXPOSTULATION with
 the Rev. Mr. — Minister of the Gospel
 at —.

REV D. SIR,

IF it be a received maxim that every transgression
 against the great law of *morality* and *charity* is an
 hainous crime both in the sight of God and all good
 men ; and, if in private life there can be nothing so
 ungenerous as to keep up a conversation at the ex-
 pense

pense of our neighbours good name, how cruel and criminal must it be, to transmit false reports and characters to posterity ? But —— !

Alas, such is the frailty and constitution of mankind in general, that even the very best, the wisest, the most discreet, complaisant, and pious, have their failings, prejudices, and passions like other men, which at times, upon the slightest provocation, are so very prevalent and imperious, that the strongest reason, the sublimest virtue, yea even innocence itself, are not proof against the assaults of their private resentment, degenerating into revenge :

Thus, Sir, abstracting from the melancholy experience of our own day, have we not very many affecting accounts from the history of former times ? What unnatural rents and divisions have not sudden heats, a fiery zeal smooth'd over with the plausible pretence of genuine concern for the public good, or the interest of religion, and trifling prejudices thence arising thus produced : how many pens, like so many flies frisking over the man's whole skin to mizzle in his sores, have thus been set a scribbling ?

As for lying stories they may be forgotten, but for persons of reputed probity and veracity wilfully to record falsehoods against any good or innocent man in order to insnare the belief of posterity concerning him when mouldering in the dust, branding his memory with infamy which is no longer in his power to wipe off, to every honest heart, upon serious reflection, conveys ideas so very shocking that it is simply impossible to paint them out in words : and from this one consideration, matter of the greatest lamentation

mentation is afforded, not only on account of the weakness and depravity of human nature in general, but more especially on account of the injury that is thereby done to *truth* whose interest we ought not humorously to sacrifice to the gratification either of our own prejudices, or to these of the dearest and nearest relations on earth.

Rev'd. Sir, The astonishing latitude you as a leading member in your Pr — y lately thus assumed, as it concerned myself, I shall not so much as touch at; only, as the *Lords of session* found cause *simpliciter* to suspend the whole of your humorous procedure then against me, I think a regard to their superior decision should now move you to raze out all the infamous aspersions which stand recorded in your ecclesiastic registers as flurs on my character.

But, Dear Sir, as I verily believe, the glory of God, the cause of *truth*, the interest of religion and that of society in general, then were, and yet are, sufferers by your procedure, I humbly presume you will patiently bear with these few following observations by way of reproof and admonition thereon; and, as from a regard to your character I have address you under the designation of — I hope you will not suspect me of being prompted by any other motive than the love of truth, which, upon reflection, I am convinc'd, your own conscience must bear me witness, you then greatly injur'd.

About a month ago, at the moderation of a call here, I heard you preach up school-masters negligence

gence as a principal cause, among some others, why religion now a-days is so little in *repute*.

But, Dear Sir, what end doth it serve to rip up a grievance, and contribute nothing towards its removal.

During their teaching hours, school-masters are so hurried with a multiplicity of other instructions that they have no such spare time on hand as the instilling of religious principles would require; some of them perhaps are not duly qualified for such an office; and, (fy! shame!) their scanty incomes hardly supplying them with the common necessities of life, how are they to be furnished in books for their own private instruction previous to their undertaking this so very requisite, but too much slighted, branch of the ministerial function, *especially among the youth in schools*, in a conscientious discharge whereof, the success of the ministry among those of riper years doth chiefly depend.

Dear Sir, did I see you as faithful in discharging this necessary branch of your duty as you are earnest in applying for additional stipend; or (this seemingly being a drudgery below your dignity, at a medium the amount of your yearly income is now about ten times equal in value to that of your school-masters) did I see you so charitably disposed as to allocate five or six pounds sterling out of your affluence yearly as an additional salary to them for spending daily an hour extraordinary in these religious exercises, I would readily believe your pulpit exclamations relative to your apparent concern for the religious educa-

tion of youth and the decay of religion unaffected and sincere.

But contrari-wise, your wealth increasing, while I see your diligence in the exercise of this principal branch of your office, proportionably decreasing, your ministerial function in all respects mostly confin'd to the pulpit on the Sabbath, and the public service even of that holy day apparently hanging as a heavy burden on your hands, I'm tempted to think that many of your declamations, especially such as concern the education of youth, are only mere *farce* and *affectation*.

'Tis true the *general assembly* of the church of Scotland, considering of what importance it would be to the interest of religion, and of society in general, to have the youth duly and properly taught, have past many laudable acts injoining presbyterial visitations of all parochial schools, at least twice a year, for enquiring into the behaviour of school-masters, their methods of teaching, and the proficiency of their scholars; for commending, admonishing, or even censuring, as they, in a consistency with truth, should find cause.

These acts, Dear Sir, were made and duly put in execution when stipends were mostly a third part less than they now are; but as these Presbyterial visitations, to the best of my information, within the bounds of your Presbytery during these thirty years past, have altogether gone into disuetude, I assure you, was it in my power to influence the *Lords of session*, that in lieu thereof, your augmentations should be
clog'd

clog'd with a day's catechizing weekly in the schools ; and, thus were you at due pains in sowing the seeds of Christianity and means of grace into the tender and pliant minds of the youth, religion would again come into *repute*, and your work for the future become easy ; for instead of continually plowing up an old, barbarous, hard and stony soil, thus from time to time you would have little more ado than a gentle watering of the seeds then sown, and a pleasant reaping of them in your subsequent harvests of catechizing.

But, Dear Sir, tho' the general assembly by their acts above mentioned have in some measure thus provided for the instruction of the youth, and tho' Provincial Synods at their annual meetings call presbyteries solemnly to an account of their obedience to these acts, alas with what conscience is this important trust and necessary duty discharged : or rather, with what conscience do you answer Synods interrogatories relative thereto ?

In the records of the very rev. Synod of Perth October 16th 1764, whither I had appeal'd for a review of your sentence of deposition against me, your own answer as the mouth of your Presbytery to these interrogatories I refer you unto as a specimen of the usual ingenuity of your annual replies to these Synodical interrogations.

Ah Sir ! Let them be either totally quasht, or let answers be given unto them in a consistency with truth. For as then in open Synod I found myself constrained in conscience to contradict yours, I now

look upon myself as yet also bound in conscience to bear witness and testimony against it in the most public and solemn manner.

However trifling you may deem my observations concerning these answers, I verily believe there is a mystery of iniquity attending them.

To see a minister of the gospel call'd up and solemnly interrogate at the bar of such a venerable court constitute in name and authority of his great *Lord* and *master* either by a bowing of the head, or such articulate expressions as you then utter'd, imposing a belief of what he in his own conscience is fully convinc'd to be positive falshood, in my judgment, favours not a little of down right perjury!

Thus, instead of promoting the education of youth and the interest of religion, as well as that of society in general, have you not an active hand in suppressing them.

Thus in a great measure are you not accountable for what loss the youth may have sustained through schoolmasters negligence; and, thus, in particular, are you not in a great measure chargeable with the many evils which lately abounded in this Parish?

When the humorous complaints relative to my neglect of duty and severity of discipline were first tabled before you, had you comply'd with my repeated petitions for a Presbyterial visitation, I shall presume to say the sinful imposition of upwards of fifty oaths might have been prevented, differences amicably removed, and upwards of as many guineas sav'd both to your own favourite party and me: but here

I shall

I shall break off, may the remembrance of former evils whereby we have all suffered so much, teach us to be more circumspect for the future ; only a word or two relative to your imposition of so many unnecessary oaths, and I have done.

By casting your eyes on your Presbytery's records of that memorable day March 27th, 1764, where at the first instance no fewer than twenty nine of these oaths (and all your own diction) were rashly impos'd, you may see your questions were propos'd in such captious and general terms as would have confounded the most cautious and circumspect witness on earth to have fram'd *extempore* replies. Alas Sir !

What person of the ripest judgment, and quickest discernment, could upon oath have given immediate answers to such general and unlimited questions as there are recorded ? For your own serious consideration, a specimen of them I shall here *verbatim* transcribe as put to two witnesses.

“ Did Mr. M^r farlane give the proper attention to his school while you was at it ? Whether or not did he give you proper attendance and instruction in arithmetic when you was at it ? ” And now,

O Sir, upon serious reflection, what may you think, not only of the absurdity of proposing such unanswerable questions to scholars, but more especially of your requiring such replies thereto as they would answer to God for at the great day of judgment.

“ Did he give you proper attendance and instruction,” &c.

Doth not the natural import of these unlimited expressions

pressions in the question imply an impossibility of answering it either positively or negatively in the same extensive latitude as propos'd, without being in some sense involved in the guilt of perjury ?

For, the person's receiving instruction undeniably presupposeth his ignorance of what he was instructed in, and consequently in no sense whatsoever could he be judge either of the propriety or impropriety of the instructions given him. Let me ask you, Sir ; would you venture to risque the orthodoxy of your own instructions, or your due and proper attention to the work of the ministry to the judgment of a few favourite evidences pickt up by the disaffected sticklers in your own Parish ; what opinion would you not have of a church judicature who would sustain their depositions relative thereto as a sufficient ground for finding you altogether unqualified any longer to execute the office of your ministerial functions ?

Again, as to the article of my alledged severity in discipline your procedure being equally impertinent, I shall also *verbatim* transcribe a few of your questions as put to the witnesses, and refer to your own serious consideration the impossibility of answering them upon oath.

“ Did you when a boy at the school of Port up-
 “ wards of twelve years ago ever see Mr. M^r farlane
 “ use any of his scholars violently ? Did you while
 “ at the school of Port, ten years ago see him at
 “ any time use his scholars barbarously ? When at
 “ Mr. M^r farlane's school in Port *twenty years ago*,
 “ whether

“ whether or not did he beat yourself or any other
 “ of his scholars to excess? Did you when at the
 “ school of Port about twenty years ago see Mr.
 “ M^r farlane use his scholars badly?”

Alas! Dear Sir, how stumbling was it to hear a minister of the gospel who has the charge of souls committed to his care, proposing such unanswerable questions to witnesses upon oath?

Was it possible for them in a moment to recollect their memories as to what they might have seen at such a distance of time when children at my school; or rather, what judgment could they have formed of my discipline at so tender an age?

Are there not different degrees of violence, barbarity and excess? Was the import of these expressions to be ascertain'd upon oath by such ideas as their childish ages might have form'd concerning their own, or school-fellows, chastisements? Thus Sir was you not fishing in very drumbly waters; do you think they could according to Jer. iv. 2. swear in truth in judgment and righteousness? or, according to Puffendorf's description of an oath*, 'if they could with a clear conscience renounce God's mercy, or imprecate his vengeance upon themselves as they should tell the truth,' I leave it with your own conscience to judge.

* “ Iusjurandum est assertio religiosa, qua divinam
 “ misericordiam renunciamus, aut divinam pœnam in
 “ nos deposcimus, nisi verum dicamus.”

Puff. de officio Jurantium.

